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MISSIONARY WORK

— OF THE —

WOMEN'S NATIONAL INDIAN ASSOCIATION,

— AND —

LETTERS OF MISSIONARIES.

"The first motto of all Indian reformers should be Indian evangelization."

"Let us not depend on politicians to reform the Indians. We cannot safely depend even on the Government Schools to solve the Indian problem. The longest root of hope for the Indian is to be found in the self-sacrifice of the Christian Church."

"It is through religion and education that he will gradually acquire capacity for self-support, self-protection and self-government."

"Nor should Indian Associations fail to lock hands with the home Missionary Societies, or to assist in sending to the front those who are willing to devote their lives to the teaching of a pure Gospel among the dusky tribes."

REV. JOSEPH COOK, IN TREMONT TEMPLE, March 2d, 1885.

PHILADELPHIA,

November 17th, 1885.

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THE

MISSIONARY WORK

— OF —

The Women's National Indian Association.

WHERE TO BE DONE.—The missionary work of the Women's National Indian Association is to be done, with Government protection and aid, in tribes and portions of tribes where no mission work is being done by denominational societies or other missionaries, and the plan is to resign each station as soon as some one of the purely missionary societies will accept it for permanent work. In this way this Association is the helper of all the great missionary organizations.

WHAT THE WORK IS.—As defined to its missionaries the work of the Association, among Indians, is to teach these to make, and properly keep comfortable homes; to teach them domestic work and arts; how to prepare food and make clothing; how to care for the sick and for children; to respect work and to be self-supporting; as far as practicable, to teach them the English language; and, above all and constantly, *to teach them the truths of the Gospel, and to seek their conversion to genuine and practical Christianity.*

RESULTS THUS FAR.—This department of effort, first undertaken in May, 1884, has already given a mission station to one of the great Missionary Societies; two more stations are passing into permanent hands, while a fourth has just been occupied, and in the fifth tribe another mission is about to be opened. Thus in five tribes has Christian instruction, as well as domestic teaching, been begun where no similar work was previously done, and this in less than two years.

ECONOMY OF CHRISTIANIZING INDIANS. — "In seven years it cost the United States $1,848,000 for the support of 2200 Dakota Indians in a savage state. The cost for seven years after they were Christianized was $120,000, a saving of $1,728,000, or $246,857 per annum."

REPORT

OF

THE MISSIONARY COMMITTEE

OF THE

WOMEN'S NATIONAL INDIAN ASSOCIATION,

ADOPTED AT THE ANNUAL MEETING, NOV. 17, 1885.

The Missionary Committee of the Women's National Indian Association, with devout thanksgiving for the Divine blessing upon their labors, would report the successful fulfilment of one of their chief purposes, and progress in all their efforts during the year just ended. Last November at two stations, Ponca and Otoe, Indian Territory, the work was progressing under the faithful labors of our two missionaries there, and good results were already reported. Since that date the lights and shades usual in Christian work on Indian reservations have fallen upon our missionaries. At Otoe, early in our working year, there was a change of agents, an event which is generally attended with greater or less embarrassment to all conscientious workers among Indians; and so it was in this case, our missionary being called upon to vacate the Government cottage granted to us by Secretary Teller, it being desired by the new agent for his own residence. Mrs. MacGlashan of course yielded to the demand and moved into a room in the Government school-building across the street, leaving a part of the furniture in the cottage till she should receive directions from the Committee here as to further movements. The Committee at once referred the case to Secretary Teller and Commissioner Price, who promptly restored the cottage for our work, and again all moved on as usual, though naturally, perhaps, with no increase of cordiality on the part of the agent towards our work, while the upset, cramped quarters in the schoolhouse, inconvenience, suspense and anxiety were trials indeed to our missionary. Yet she trusted that all

would finally prove not a disaster to the mission; and so it seemed to be, for while in the schoolhouse one of the Indian youths came to her for Bible instruction and seemed to be genuinely awakened to his mental and spiritual needs. His interest grew, and later he purchased a Bible, pored over it, prayed, and seems now to be a really changed soul, striving for a true and useful Christian life. Of him Mrs. MacG. writes: "'Garrie writes me from Chillocco, where he is now at school, 'Jesus look like angel in the book to me, and I read more. I no read well, but I read more and more.'" The children, too, in the school, became quieter and less boisterous in play, and showed the proofs of another helpful influence among them, while the adult Indians, quick to note that the missionary was thus sustained by the faithful fulfilment of promises given at Washington, showed increased attention to her ministrations among them.

A few passages only from the Otoe letters can here be given, yet these serve to show the kinds of labor done, and prove that sowing truth in tears often brings blessing to others as well as to those for whom the work is specially designed. In her letters the missionary says:

"This change of homes and return to the cottage has fallen out to the furtherance of the Gospel. In talking with Battiste, the interpreter about having for the women Bible readings at my house, he said, 'You can't get the women if you don't invite the men. They won't let their women come. You had better have the schoolhouse and have all come.' 'You must ask for it, then, Battiste,' I said. 'All right; I will,' he replied. So he did, and after some delay it was obtained for three o'clock every Sunday. The first day five chiefs came, and the house was full. The next Saturday the head chief called at my cottage dressed in his grandest style, painted and decorated to the extreme. He came to talk with me. Battiste entered soon after, and we had a full talk about the meetings, etc. The chief's name is Hori-gor-rie. He said, 'The Otoes have not had any chance to learn the good Book. They will be glad to know it. Their fathers could not read it, and did not know of it much, if any, and so all these Otoes don't know what it says. I like what you say. I like you to speak to the Otoes. I want the children to learn that Book, so when the white man come to live among them they know the good way like *good* white men. I did not care for day Sunday, but now you speak in the Book, I promise you my word I come hear you every Sunday, unless I am away from Otoe. I will help you all I can to have that Book among my people.' So then they bade me 'How,' and left. Sure enough, next day, Sunday, Hori-gor-rie was present, and I spoke on 'The Book, the Word of God to His people.' When I had done Hori-gor-rie rose and spoke to me, saying he was 'glad to hear that.' They wanted 'to do as that people had done.' (Neh. Ch. viii,

v. 1 to 8, and Psalms xxxii, v, viii, ix, xi.) I closed by speaking of the great gift to them in Christ our Saviour. There was a very good number present, all Indians, with three or four exceptions. Battiste's wives have called on me. They don't usually visit any but relatives. I have some Bibles ordered, and the work has a brighter look spiritually than at any time.

"Hori-gor-rie's daughter, Sor-tee-kee-tee, and the second chief's daughter, and Swa-da-ka-re-me,—which means 'I have seen the Spirit,'—and one other, and Rachel, are regular attendants at the school, and are sewing on the quilts. They like dress-stuffs, and under-garments, and handkerchiefs to hem, and towels, and skirts, and things they can make quickly. They sew well and rapidly, and apply themselves closely. The second chief's daughter is one of the prettiest creatures I ever saw. Her father is very careful of her. It is wonderful how they love their children, and yet, in spite of tears and entreaties, will sell them for ponies, blankets, and trash. These Indians seem to have little gratitude, and to have no sense of honor or moral obligation. The romance of this work would have vanished if I had ever had any. They are simply human nature in the natural state.

"Please ask the ladies not to send clothing made up, but cut and basted, ready to make up, and thread, thimbles, etc. The women were more interested when we began making the cut and basted garments. The sewing school varies in attendance, and is small in planting time and in harvest."

At another time the untidy habits of the untaught people make her say: "The work is one that sickens even me, though nerved and accustomed to it somewhat. I give the women new clothes to come clean in, and they put them right on over their old soiled ones. The question of ever elevating them is one that tries faith, for I have striven by all the arts I possess to have them see the contrast between uncleanness and cleanliness. Yet my business is to labor and to pray."

* * * "My soul was made glad to-day by Miss J. (a Government teacher) announcing to me that she had made up her mind to go East and fit herself for this mission work. She has given up her position and goes home to visit her friends, and later will go to New York for the training needed. She is a strong character, and her history is a remarkable one in some respects. * * * I returned from a short absence on Wednesday evening, and such a reception as I had when I came home. The school children, who did not much care for me, as I supposed, came like a flock of dark birds, with arms like wings extended, and running vigorously, caught me, embraced and caressed me, until I nearly cried for joy. Rachel says they seldom do anything like that. The next day, also, I had hardly a moment even to get food from break-

fast till five o'clock, for their visits or welcome. All day they came in groups, and I was forced to the conclusion that they have for me, after all, a little heart. To-day I actually had to surrender the house to them, and take my writing materials elsewhere in order to write."

The missionary is often called upon to ask favors for Indians, and has many opportunities to influence them in right directions, as in the following instance: "I saw the agent the other day, and begged him to have Missouri Chief go to Washington when the other chiefs go, for he promises, if permitted to be one of the party, that he will send his daughter and two nephews to Carlisle school for four years, and splendid boys these are. Missouri Chief came in with the interpreter, and made me promise that I would ask this favor, and he promised the Great Spirit that he would do as I have said. The agent agrees to let him go, and I trust he will; if so, these children will be the only Otoes gotten away from their tribe to school. * * * No headway will ever be made with these people by mere secular work. The Gospel of Jesus Christ alone will do the needed work, but we may, do, and must add the other and earthly teaching.

"These Otoe women are as bright and shrewd as we are; but as to housekeeping, when can we bring our art of bread-baking, and the making of civilized foods into use in a tepee, wigwam, or lodge? Those here who live in houses have invariably come from Nebraska, where they learned in school what they know now.

"The children and the Indians here at Otoe are bolder than the Pawnees and talk more, especially the boys, who are very pert.

"The old chief Wanagahee has just paid me a visit, looking very clean and neat. He had been sick and was feeble. He told me by signs that he was hungry, but so sick of corn, corn, corn, that he could not eat it. I cooked for him a good meal, and after thanking Waukonda (God) for His mercies, I gave him to eat. What was left of the food he wanted to take to his wife, and I put it in a tin basin and sent the poor old man away rejoicing. He says the young men sit and gamble in the summer, and stand and freeze and starve in winter, and he cannot pity them, for they deserve to go hungry as the result of such idleness.

"An Iowa woman gained the first prize, a quilt, for constant attendance at sewing school. She is from Nebraska, has a daughter at school, and is the Government school laundress. She married an Otoe, was brought up among Presbyterians, reads well, writes, and sews. She has had the advantages of civilization, but cannot yet be induced to quit her Indian life. Her daughter has had the mark put in her forehead which all the girls here, who can afford it, have. They give ponies, blankets, beads, and various valuable possessions for the honor of having that mark in the forehead.

"Many who cannot come to sewing school drop in and see how a house clean and tidy looks with every trifle utililized, and thus a real object-lesson to them. Every Saturday I leave the house-door open while going on with my daily work, it being understood that they are at liberty to come in and inspect what is going on. I welcome them with a smile as they look on with curious eyes, and appear to be discussing with each other the modes of work.

"I have good news of Garrie who would not come home, but having earned by over-work $20, went West with one of the other young men. All were unanimous in his praise as a truly converted man and earnest Christian. He is the youth I begged so earnestly to go off to school. He first read to me in the Bible how God so loved us as to give His Son, and thus he heard of Jesus, whom now knowing he loves. His first knowledge of the Gospel was received when warming himself by my kitchen stove while cutting wood for me."

A second change came to the Otoe Station when the appointees of the new Governmental administration displaced those of the last one, and this time it was announced that all the cottages would be needed for the Government officials. In the meantime so strong encouragement had been received that the Ponca and Otoe missions might soon be committed to the permanent care of denominational societies that your committee were set at liberty to begin planning for stations in other wholly unprovided tribes, and this was done with the knowledge and consent of the missionaries, they agreeing to begin their second year's work on engagements month by month, and consenting to pass with the stations into the service of other Boards if that should seem desirable. Such transfer is now pending, and the formalities will soon be settled no doubt, though work at Otoe is temporarily suspended, Mrs. MacGlashan's resignation having been accepted. It is hoped that the denominational society taking this station will be able at once to build its own mission cottage and thus be independent of Governmental changes.

Miss Howard having previously boarded with the agent's family at Ponca is now in a cottage there not needed by Government officials, and will probably remain and pass with the station under the care of the new Board soon to take the mission. Her work difficult, toilful, done under great disadvantages and with little local help, has continued as reported last year, and one gets some idea of the unhelpful atmosphere about her in reading such extracts from her letters as the following :—

"My religious work did not seem to progress as well after school closed. I called my Sunday-school class together as long as I could hold them, but they seem to break up and become scattered when there is no day school. Since the latter re-opened I have given the Sunday School Lesson to the whole school. I think three times I have gone at

the hour on Sunday and found the children out playing, the superintendent being called to help in the office or absent on business, and they did not intend having a Sunday School. But I had the teacher call the children in and we had a very good service together.

"Things are not yet settled under the new officials here, and ——— is considered the superintendent, but is kept to help, about office-work or anything which the new officials do not understand. I am trying to gather my class again, although four have gone to the Lawrence Indian School.

"When I talk to Indians they say 'Oah; oah,' meaning 'Yes, yes,' but how deeply it sinks into the heart, or how much they care for what I have said to them I cannot surely tell. I sow the seed as best I can, and water it with tears that I do not see more present results. I am constantly thinking 'What more can I do?' I have thought of trying to have the minister from Arkansas City come up on Sunday, and try for a large meeting, and call them all together." * * *

"There are some encouraging cases. The young man who can read well said to me, 'I just read the Bible that you gave me to myself all day Sunday.'

"I have not seen the agent in five or six weeks, except at a distance. If I happen to meet him he raises his hat and politely bows. The ladies of his family have not yet returned my call. It does not make me unhappy only in so far as it may have an influence with the Indians. The new blacksmith's family are very neighborly, but the agent has said nothing to me, or of me, so far as I know, and it is said, cares little for Indian mission-work. I wish you could have been with me yesterday as I walked out to Frank La Flesche's to take some under flannel to his grandmother, who has consumption. It is such a nice place. It rests me after some of the badly kept houses. How I wish more families were like them. There are not two or three wives there.

"I feel I have the confidence of the Poncas as far as they trust any, and they ask for my patterns and my ways. You have asked, 'Do they get your ideas?' I think they do, very quickly, especially if they think I have anything to give. That idea goes through the tribe like a telegram."

A regular sewing-school at Ponca did not prove practical or adapted to the circumstances there. "The Ponca women are all good sewers, but Mrs. S. and I gave notice there would be a sewing meeting at the old church, in which we would give instruction. I worked very hard and faithfully to get patterns, cut some garments, and made wall-pockets or 'house-wives,' and went with everything that I thought might interest or improve them. Long before the time named, there came rushing in between thirty and forty women each with about three

children. After some difficulty I got an interpreter, showed them patterns, and told them how I would like them to work, and made it a sort of meeting, lecturing to them on several things. Mrs. S. came in a short time and gave them teaching about proper dress. Then I gave out some little garments to make through the week. The next week the same number or more came, but not the same persons, and each brought three or four children. I then got David to come in and interpret, and he told me they expected me to give them the garments for their children to make at home. I told David to say I had not cloth for so many ; and that I would be glad to help them by cutting and fitting, or in any way I could. They did not seem to understand, but thought I could give to all the children. The next week only a few came, and the following week not any. I gave some of the cloth to them when I went to their homes, and cut it for them. They did not seem at all offended that I could not give, but were pleasant about the disappointment."

" I had another very interesting day recently. Called at ten or twelve houses, John, my interpreter, being with me. I went to his house, and then away up the Arkansas River as far as the Reservation extends. I found an old woman on her cot with a sore on her face which had eaten into the bone near the eye. It was there before she came from Nebraska. I gladly gave the best I had, a jacket, made for a girl, but I had enlarged it so it did well for her. She seemed much pleased, and when I put it on her, smoothed and stroked it down, and her husband came in and sat down by her and seemed as much pleased as herself. I gave another old woman a skirt, who, when I put it on her, said, 'Onda, onda' (good, good '), and looked up saying something, and my interpreter said, 'She is glad you gave her that.' Now, that is much for an Indian to say, as they do not usually express thanks ; they do not seem to know that they should do so. Are we to expect more of them than of the lepers of old? Or are our gifts greater than Christ's? I love to give and it helps them, but they are not demonstrative like the poor Irish in cities. I am learning something new each day. Whoever in two days after coming here says 'I understand these Indians' is mistaken.

"One thing troubles me more than all others; I go to bed at night thinking over and over 'Have I done everything that could have been done this day?' One cannot force or even urge Indians much. I pray God to open the way, and I stand like a wedge to fill in. I try not to let one opportunity pass where I can do the least good. 'Go seek' rings in my ears continually.

"When I went to Sunday-school last Sunday, Miss E. asked me to share my singing book with a lady visitor. I said 'No. I want to sit with Alfred.' He is a very bashful boy who will not raise his eyes if you look at him, and I saw I could take a seat by him, as by accident, and I told

him I would give him paper and pencil if he would draw me a picture, and was much surprised when before night he came to see me and brought it.

"There were two burials yesterday, one, that of a woman. Her babe is living and I must see what I can do for the little one. I suppose some woman will take it. They are good to each other in such cases. The other case was that of a little child near by, who took cold I suppose, and might probably have been saved with the simple remedies which any one of us could have given. It is trying that they will have their ignorant doctors instead of the white doctor and medicine from the dispensary; but there is hope in that direction, for 'Crooked Hands' whom I nursed is their chief medicine-man and he is sending word around that they must have the white doctor as he has done so well for him. We must have patience and these things so slow in coming will arrive at last.

"I exercise my judgment in giving out the clothing. Have given most to the old women who cannot see to sew much, and have cut and fitted some little garments for the good sewers because I wanted to improve their style or pattern of making. Then, I have taken the girls from school to interpret for me when I go out, and have given some article of clothing in return. They like to go very much, and contend which shall go, but it is understood they must talk English, which is of great benefit to themselves. One of the encouraging things is, the women seem willing to take my suggestions. One woman wanted me to fit her little girl's dress like the school girls'. She had the cloth. I have cut and fitted little dresses, aprons, basques, and pantaloons. The last was quite out of my line of business, but with Mrs. S.'s assistance I got on well.

"The boys or girls that go to the Government school are taken out of their own dirty clothing, bathed, have their hair cut, and are clothed from head to foot, and come out quite new boys and girls. Government supplies the coats, pants, and vests, of 'ready-made clothing,' but the girls' clothes are fitted and made by the seamstress. In addition to this, there are issued to each family, blankets, comfortables, coats, pants, boots, shoes, cloths for warmer wear, etc. There is a system about this issue like that for soldiers. The Indian comes with the old garment which is condemned, and a new one is given him.

"Some will say, 'What do the Poncas need?' I think they need to be taught to work and to take care of themselves. They can sew, and make a garment just as well as to lie on their blankets and have some one make it for them. If any one should ask what I most wish to give them as I go among them, I would answer, 'soap, combs, and a broom.' I wish much more to improve their housekeeping than their dress, or even their cooking. It is so painful that they let their children and

themselves go so unwashed and uncombed. But those who have lived long among the Poncas say they are improving, and have made great advancement in the last year. The Report that goes to the Department will show the figures. There were 717 Poncas who came here, and there are now 565 remaining. Two hundred and more died.

"I do not know that I have ever told you what is the most discouraging feature of my work, but I now say it is this constant visiting between the tribes. There are always some away from this cause, or visitors are here. A number of them go off to the Cheyennes, and take their families, and stay three or four weeks, or until they get gifts of ponies. A number have gone now, and have taken their children from school. Sometimes I make an effort to visit a house at a distance, and arrive to find the door fastened, then crossing the prairie a mile or two, in another direction, have found the house there also shut up. They do not attend to their farms as well as formerly, nor do they send their children to school so readily, especially the girls. So much depends upon the agent's influence.

"One of our best men, Harry Bear, is sick, and has been bled and doctored by Indian doctors until he is laid quite low. I called yesterday and thought him very sick, but what was my surprise to see them preparing to move. A wagon was being loaded with trunks and some household goods; and the poor sick man was led out and helped into the wagon just as the rain commenced and the north-east wind was blowing so fiercely as to tax the energies of the strong and well. This is from their superstition. A man must not die in the house in which the family wish to live. I expect this man was moved to a tepee. Poor fellow, he could hardly stand with all their help, and it required a great effort to get him into the wagon, and I feel sure that with care and medicine he could live.

"I crossed over the prairie to find the man who buried his wife the day before, and to learn what had become of the baby. I found him moaning and in a raging fever, probably caused largely by grief. He too is one of our best young married men.

"I called to day on Bear's Ears, who is a newly appointed policeman. He looked finely in his new blue uniform. He seemed delighted, rose, shook hands, and said "How, How." His wife, a neat, good woman did not rise, but seemed pleased when I shook hands with her. The little boy at home they seemed proud to show me. One boy is at Lawrence, and two are in school here. I noticed and praised everything that deserved it,—a very neat cupboard or safe, a bed, a stove which looked bright, a Blaine and Logan flag, which was drawn around the log walls, where were squash and corn of their own raising. I was happy, and made them feel so by giving the boy a picture-book which pleased the

father as much as the boy. The woman urged me to take a squash, which we will cook and, if we can, send them a pie.

"In another house was one of the prettiest looking women I have seen in Ponca, with three little girls as bright as possible. The mother spoke a few words of English, and we had a pleasant talk, and I gave her a skirt and material for a child's dress. I shall not forget how gracefully she bowed to the East to tell me the meaning of the child's name, 'Rising Sun.'

"In another house I found a young girl in consumption, gave directions as to her care, told her friends to call the White doctor, and I will give her a flannel suit. I hope she can be saved, and the doctor says he will prepare medicine for her. 'Black Crow' took much pleasure in showing me his field of wheat. I praised his work, and tried to make him see how good is 'Waukonda' (God), to give us all these things. I came home feeling that if they are not yet converted, they at least prize missionaries, and they feel I am their friend. I know so many words of Ponca now, that, with signs, I get on very well."

To go on thus in shadows and tears toiling alone for a broken race under hindrances and hardships, which any Christian worker must feel with the people ministered to, requires indeed much of patience and of faith, and one cannot but hope that the better days of appreciation and local official help and encouragement are near to come. The field with the real sympathy, protection, and fostering due from Government officials, is a promising one, and should yield best fruitage for conscientious labor.

A REAL SUCCESS.

Amidst the trials and perplexities of the year, a great success as to the final aim of this department of our Association's work has gladdened our hearts.

Our first station, that at Pawnee, Indian Territory, vacated for the occupation of the Women's Methodist Episcopal Board upon their proffer, has been taken by them for permanent work; and their excellent missionary, Mrs. F. T. Gaddis, has been on the field since June. She has had the kind help of officials, has shown special fitness and gifts for the work, has already won Indian hearts, has gathered good and regular meetings of both whites and Indians, has a very interesting Sunday-school, has had temporarily fitted up at small expense an abandoned Government building, and is doing with no less tact than devotion a happy and true missionary work; and her Society proposes soon to build their own mission-cottage, and thus to have a well-appointed model Christian home, to be as a little "city set on a hill" among those who must have such models for imitation if they are themselves to have Christian homes. In

a late letter Mrs. Gaddis says, "I am following your Association's plans of work; have had no other, and find them exactly adapted to the field."

Gladly would we give extracts from her personal letters, and from her published ones, but space forbids. Enough that we can sincerely thank God that so soon our efforts have resulted in the planting in an Indian tribe of 1200 souls a *permanent* mission. In all probability another tribe will soon be as surely provided for, and a little later, we hope, still the third one of our stations will pass into the care of one of the great missionary societies.

NEW STATIONS.

It will be remembered that Miss Cora Fellows, of Washington, D. C., went last November, with a gift from our Association for travelling and incidental expenses, to study Dakota for a year at the Santee Training School, Neb., upon an agreement with Rev. Alfred Riggs, teaching English three hours a day in his school as remuneration for her living expenses, with the understanding that at the end of the year she would become our missionary if we and she so desired. Excellent accounts of her progress, spirit and service are given by Mr. Riggs, and she is now ready for our work, while, by the interest and aid of Bishop Hare, a station commended and granted us by the Interior Department at Rosebud Agency, Dakota, now becomes one of our new missions. At the suggestion of Mr. Riggs, in order better to learn the language and work, Miss Fellows spent the last weeks of her year among the Indians near Fort Sully, at one of the stations under the care of Rev. Thos. Riggs. She gives us glimpses of what the work will be among wild Indians, in the following extracts from her letters:—

"Well, here I am at Cheyenne River. Would you like to come in and see me, as I sit curled up on the floor, upon a buffalo robe, with my writing upon a bench before me? While over on the Indian woman's bed sits Miss L. hemming; and opposite me is a handsome young Indian reading my Dakota book, and though he cannot understand me, and has not spoken one word, he does not offer to go away.

"We finished the thirty-five miles, and crossed the Cheyenne River, reaching here, Winyan's House, at seven last night, and were not very tired, considering we walked five miles of the distance and up the hills to save the horses. We went right to work and cooked our supper, afterward having prayers with Winyan, and then to bed. Winyan's grandchild, Hannah Phelps, was here—the little girl that was at Santee while I was there—and they slept in the bed. Miss L. and I had our tick filled, and slept upon the floor. Before we retired, as there were two Indian men sitting about, I asked one to help unload the wagon, and he did so very willingly.

"While I sat writing, a young Indian man came in without knocking, as is their custom, and took a seat. He asked after Winyan, I told him I could not speak much Dakota, but would like him to teach me. So he immediately began to teach me, went to the shelf where the school-books were, had me read several pages, then write on the board, and say the Lord's Prayer. He was a pleasant 'koska,' or young man; and after he had asked my name and told me his, he left. Soon after, Winyan came back with Junka Waste, who is to help in the Sunday services.

"We took a walk to the river, about half-a-mile, and brought back two pails of water. In the evening a young woman, with her babe upon her back, called and brought Winyan some potatoes. She was dressed in the loose Dakota dress, with leggings, a great deal of bead trimming and a necklace of boar's teeth. Her face was painted bright red, her forehead yellow, and a red line of paint from her parting to the nape of her neck. She asked for my name and when I told her I was Blue Star in Dakota, she said it was a very pretty name, that my eyes were blue, and I was bright like a star, and Blue Star was a good name.

"There are about fourteen houses and a few tents here, and about fifty over the river. Every night not far from us we can hear the Indians dancing and singing, or rather howling, for that is all it sounds like. I do not think I shall be unhappy doing my work here for every day there is something new to do; and the Indians need much done for them. Winyan is very kind to all on her mission, attends the sick, gets wood for the old, lends to the poor, and is always busy in some way. She is the teacher and preacher here at this station and does a great deal of good among these wild people. They all respect her.

"I have studied my lesson and Winyan has taught me some new sentences, and I am expecting my little Dakota teacher Sukito to-night. He taught me a good deal yesterday, and it is quite a surprise to me that I can learn their dreadful language so easily. They think it is very fine to teach the white teachers. I call him skilful and that pleases him. He is bright and will learn English fast. Sunday night, and my first Sab. bath among the Dakotas has passed. How strange it all seems to me that I am really in this far-away country, among these painted faces. Let me tell you of to-day's doings: We arranged the chairs, three only, and the school benches for meeting, and Junka Waste came in and conducted it. There were ten Dakota women, five little girls, and three babies on their mothers' backs. The mothers had them wrapped in true Dakota style and their own faces were painted red or yellow, or striped with both colors, and their hair oiled until it shone. The minister Good Dog preached a very good sermon, and they were all quiet and attentive. After the services they glided out before I could get up to speak to them.

Then we got our dinner and went with Winyan to the river for water. When we returned, we prepared again for service and four women came with two babies and two little girls, and one young man. We sang several Dakota hymns, had a prayer, and the minister remained awhile. He asked me where my country was, and seemed quite astonished that I would come so far to be among his people. He said the Indians ought to be very good to me because I came so far. I am grown a real Dakota now, not afraid of anything, but am able to talk and help teach these people. Wild as they are, and ignorant, they are gentle and seem fond of me, and wish to learn. They help me when I cannot say things in Dakota and they believe every word a white teacher says as the Bible itself. I wish you could see the great cracks all around where the chinking has fallen out of these walls. There is a stove in the middle of the room, a bed at one end, boxes of provisions, corn, etc., and around the wall upon the floor Winyan's trunk and the school-benches. The floor is clean and bare. There are a great many Indian things upon the wall, a school chest, blackboard, and little soap-box nailed up for a bookcase, the top for the lamp, and little red figured calico curtains at the two windows.

"Monday morning, and we are all through our work, have our clean aprons on, are ready for school and Winyan has put out her little pink flag to show the people she is ready for them. As I write there are two men and a boy coming in with their blankets about them to take their lessons. It really seems wonderful that this Indian woman is here as a missionary teacher, helping her people to read and write and to become Christians. I shall soon be trying to do my work among just such people, only wilder ones perhaps; I shall teach the older ones to read and write in Dakota, and the little ones English, also show them how to be neat, if possible, and care for the children whom they let run wild. Being here with Winyan helps me, for it gives me an idea as to how I shall have to work among my people. There is one of the pupils at the blackboard now trying to write his lesson. Winyan is laboring with one of the young men, trying to have him read. * * *

"I got supper to-night. We had boiled potatoes, dried beef with milk, toast, a cup of coffee for me and tea for Miss L. and Winyan. We used condensed milk, and had quite a good meal, and were hungry enough to enjoy it. In the afternoon one of the pupils, a young man who is sick, came in, and we read together the XIVth chapter of St. John. He has been away to school for a year in Philadelphia, and wishes much to go again but he has consumption. He speaks a little English.

"We washed to-day and had quite a washing. Good Dog brought the water from the river, and as it was very hard, we made some lye and the clothes look very well, if we did have but one tub and could not boil them.

"Thursday. We ironed this morning, and helped teach and read our Bibles in Dakota with the class. These mornings, spent with these few Dakota pupils, are agreeable, for all wish to learn. They watch us very closely and our example is everything to them. It is, in fact, the only way really to teach Indians, for they dislike being told anything, but are apt to copy one's actions very closely. How important our position, and how careful we should be! This afternoon Winyan and the minister have been unchinking the cracks in the walls and have made new mortar to fill in again for warmth in the winter. I helped some, too."

A WILD INDIAN WEDDING.

Later she says, "I have been through one of the strangest experiences of my life in the last few hours. I have been to an Indian wedding. There was a large tent with the front opened, and a row of stakes covered with canvas, making a fence upon each side leading to it. Outside was quite a small tent trimmed with all kinds of pretty feathers, and over the door a wild-cat's skin trimmed with beads and porcupine quills. In the large tent, back in the centre, against a very gay curtain, sat a young girl, a half-breed, not more than fifteen years old, dressed in a skirt and jacket of bright buttons and boar's teeth, her hair long and black, parted and falling in front, while a wreath of feathers on her head completed her wedding outfit. All around were ornaments, and yards of pink, red, and yellow calico as drapery, and, on a little green trunk near the bride sat the old chief wrapped in a buffalo robe, looking like a great bear. Along one side of the tent sat the women and girls, and upon the other side the men, young and old. They were all painted frightfully and wore dreadful ornaments, bright blankets, and feathers, and most of the men had on but little clothing. Near the middle of this group were piled the provisions for the feast, pans and kettles of meat, bread, and boiled corn.

"The ceremonies began with the old chief drumming upon a drum, and making a shout and noise like an animal. He then rose and walked around the girl several times, got on his knees and again walked around her, knocked her from side to side, then smoothed her hair, gave her something that he called medicine, then took a dish and placed it before her, knelt down and took a sip of what was in it, as she did also. He then stood up, went through with some mumblings over her head and then began to pass the feast, first to the women, and then to the men. The girl took off her gay outside robe, and it was given to her mother, as we supposed. Underneath she had a short blue dress which was taken off; and when the eating was concluded, the poor little girl" [probably, as so often among savages, sold for a price, and with no voice in her fate] "slipped out of the tent in a little plain pink calico Dakota

dress, and with bare feet and legs, looking frightened and cold, went to her own tent all alone. Then they made ready for the dance, but we did not stay to see that, and had no wish to tarry."

Such scenes need no comment to the Christian heart, but make their own pathetic and solemn appeal to the Christian women of this nation to bring to these native Americans the knowledge of that Gospel which displaces such barbarism and barter by the voluntary and intelligent choice of both bride and bridegroom, the ennobling influence of a mutual affection, and the consecration and perpetuity of a Christian marriage.

ANOTHER NEW STATION.

A second new station, that at Round Valley, Cal., an excellent opening for our preparatory mission-work, has been commended by Senator Dawes, who speaks of it as a promising field, and adds, that the 600 capable and industrious Indians there earnestly ask for a missionary, and will do all they can to aid her work. The official Report says, "if the Reservation could be cleared of all trespassers and settlers, it could, in a few years, be made fully self-supporting."

When I spoke recently at a State Missionary Anniversary in Baltimore of the many still destitute Indian tribes, a young lady offered herself as a missionary, and said she would specially like to go to Round Valley, Cal.; that she had a friend there, the wife of the agent, and could be with her at first, and would not therefore fear to go and remain without a missionary companion until the Association can afford to send a second laborer to the field. We made inquiries. Her pastor, her Sunday-school superintendent, her associate teachers, the Principal of the school in which she is teaching, all speak of her in terms of best commendation and confidence and she will gladly go, and soon, to the field.

Have we not, then, in the year's review, reason to feel that our way has been divinely ordered and to move forward with hope and courage? A deepened interest is felt by the auxiliaries for this department of work. The Rhode Island Association hopes soon to be able to sustain a missionary and has pledged an effort to do so this current year. Another auxiliary, that of Delaware, is now moving to see if it cannot build a cottage for our missionaries at Round Valley, and the Brooklyn Association has just voted to carry the Ponca work while transferring it to the permanent care of some of the Brooklyn churches. In this connection, your Committee would earnestly recommend, and this at the suggestion of various Government officials, that we hereafter strive to build our own missionary cottages, so that our tenure may not be endangered by changes of administration and officials, but that we may be enabled to tarry at stations till our successor in care is quite ready to enter our pre-

pared field. We would also here record, as already expressed to the Secretary of the Interior and the Commissioner of Indian affairs, our gratitude for house-room given in the past and promised for the future, whenever practicable to furnish it for our missionaries, pending our own or other contemplated missionary cottage-building.

Finally, let us continue to look upon the sixty-six tribes and separated portions of tribes still unprovided with Christian instruction, as inspiration for continued and more earnest effort in this department of our work, for still the 17,000 Navajos of New Mexico and Arizona are without a missionary; still the 5000 Apaches, strong, capable characters, are under the care of no Christian society, and still thousands of Indians in Montana, Oregon, Idaho, Nevada, and, last and most pitiful, "H. H.'s" needy "Mission Indians" of California, are almost wholly destitute of Christian teaching. Why should not our Association, representing ten Christian denominations, and ten millions of covenanted disciples of Christ in Christian America, join hands and hearts, prayers and purses, to supply this great want, till at least all these needy tribes can be conveyed, as proposed, into the permanent care of the great Missionary Societies? The latter *cannot* take them all at once, and only as more helpers are interested in the way we propose to gather help can these tribes of *native Americans* be taught the truths of the Gospel and out of these truths the sweet, clean, healthful gospel of Christian home-life, the duties of citizenship, of national brotherhood, of world kinship, and, above all, thus, the regeneration, consecration and symmetrical strength of Christly service. We have worked years to help secure for them the justice, the protection and the sure prosperity of law. Shall we work less earnestly to bring them to Christ?

Respectfully submitted,

AMELIA S. QUINTON,

Secretary of the Missionary Committee.

SIXTY-SIX INDIAN TRIBES,

AND SEPARATE PORTIONS OF TRIBES, WITH A POPULATION OF ABOUT 68,036.

WITHOUT MISSIONARIES.

ARIZONA.	POPULATION.
Mohave	*813
Chimhuevis	*212
White Mountain Apaches	3,600
Chiricahua	500
Apache Yuma	300
Apache Mohave	600
Hualapai	620
Yuma	*930
Mohave	700
Suppai	214
CALIFORNIA.	
Hoopa	†509
Serranos	†318
Dieguenos	†731
Coahuila	†778
San Luis Rey	†1,120
Concou	154
Little Lake	165
Red Wood	32
Ukie	215
Potter Valley	10
Pitt River	23
Tule and Tejon	143
Wichumni, Keweah, King's River, and Indians in various counties on ranches not under an agent	7,209
COLORADO.	
Muache, Capote and Weeminuche Utes	991
IDAHO.	
Bannack	462
Shoshone	1,090
Shoshone, Bannack, and Sheepeater	814

IDAHO.—*Continued.*	POPULATION.
Pend d'Oreille and Kootenais (Scattered)	600
INDIAN TERRITORY.	
Kaw	245
Quapaw	150
Eastern Shawnee	71
Peoria	140
Quapaw	53
KANSAS.	
Pottawatomie	432
Kickapoo	243
Sac and Fox of Misso.	92
Iowa	143
MICHIGAN.	
Pottawatomie of Huron	77
MINNESOTA.	
Mississippi Chippewa at Mille Lac	894
MONTANA.	
Piegans	‡2,300
Crows	‡3,226
Gros Ventre	1,150
Assinaboine	1,000
NEVADA.	
Shoshone	836
Wandering Indians	3,300
NEW MEXICO.	
Mescalero Apache	900
Jicarilla Apache	890
Navajo	17,200

NORTH CAROLINA.	POPULATION.
Eastern Cherokee in N. C., Georgia, and Tennessee	⁂3,100
OREGON.	
Walla Walla	240
Cayuse	340
Umatilla	‖150
Several small bands	131
Indians roaming on Columbia river	800
UTAH.	
Ute	¶1,250
Uintah Ute	¶528
White River Ute	¶531
Pah Vaut	¶134
Goship Ute	¶256
WASHINGTON TERRITORY.	
Quinaielt, Chehalis, Shoalwater Bay, &c.	490
Moses' Band on Columbia Reservation	150
WISCONSIN.	
Chippewa at Fond du Lac	**403
Chippewa at Bois Fort	665
Chippewa at Lac du Flambeau	511
Pottawatomie (Prairie Band)	280
MISCELLANEOUS.	
Miami and Seminole in Indiana and Florida	892

* These tribes, with a population of 1,955, are under the jurisdiction of the Colorado River Agency, the agent of which says, "there is a splendid field here for missionary work."

† Under the Mission Agency. But the missions "were broken up 35 years ago. . . . Most of the Indians are Catholics. . . . The missionary work is performed by the school teachers, . . . with only a few church services occasionally by the Catholics. . . ." The Presbyterian Church is commencing a work among them.

‡ The Catholics have obtained permission to work among these tribes.

⁂ The Friends have schools, and several other denominations work among them. "A large majority of these people are firm believers in the Christian religion."

‖ There is a church-building at this Agency, with occasional preaching by Rev. A. Lawyer, a native Nez Percé.

¶ "No churches, no preachers, no Sabbath-schools, . . . no missionary work," is the sad story. "Most of these Indians are Mormons, . . . not because of religious convictions, but because the polygamy of the Mormons suits their tastes."

** Has a church-building.

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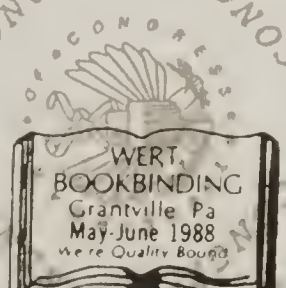

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